PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

The American Friend

Old Series Vol. LII No. 2 | January 25, 1945 | New Series Vol. XXXIII No. 2

HOLBROOK LIBRARY PACIFIC SCHOOL OF RELIGION

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Provided by the Board on Christian Education

For January 28—Loyalty to the Kingdom

(Matthew 6:33, 7:12, 16-29)

FIRST THINGS FIRST

No doubt Jesus spent many hours of his early life along the shores of the Sea of Galilee. A great many of his parables indicate that he was thoroughly acquainted with the lives of the fishermen and others who lived around this beautiful lake.

Evidently he had seen where the storm had swept the sand from under the foundation of some beautiful dwelling and he realized how imperative it was to lay a good foundation *first*. As to the nature of that foundation, it was the unique contribution which Jesus made to religion. He said it was the Kingdom of Heaven or a realm of right relationships.

We only need to turn the pages of the history of nations to see the wreckage cast on the shores of time. There is something uncanny about man's ability to build such beautiful civilizations on sandy foundations. As Belteshazar made a feast to a thousand of his lords, reveling in the glory of his kingdom, little did they realize that the storm was to break that very night and his kingdom collapse as a house of cards. Why? For just the same reason that every kingdom from that day to this, which has been built by oppression and violence, has sooner or later come to the same end. Well has the prophet said, "Righteousness exhalteth a nation but sin is a reproach to any people."

This same principle holds good whether we are building a life, a church or a nation. Jesus, almost ruthlessly stripped away the superfluous accretions of life until he came to the source of all our social ills—the seat of the affections. He was dealing with people who were extremely religious. They were orthodox. They called him Lord, Lord, and preached in his name. They demonstrated great power—they cast out demons and did many mighty works and did it all in the name of Jesus, and yet he said they were workers of iniquity. "With your lips ye honor me," he said, "but your hearts are far from me."

Thomas Kelly has given us such a clear description of the kind of people who have put first things first. We wish to quote from his *Testament of Devotion*, page 42-43.

Such men are not found merely among the canonized Saints of the Church. They are the John Woolmans of today. They are the housewives and hand workers, plumbers and teachers, learned and unlettered, black and white, poor and perchance even rich. They exist, and happy is the church that contains them. They may not be known widely, nor serve on boards of trustees, or preach in pulpits. Where pride in one's learning is found, there they are not. For they do not confuse acquaintance with theology and church history with commitment and the life lived in the secret sanctuary. Cleaving simply through forms and externals, they dwell in immediacy with Him who is the abiding Light behind all changing forms, really nullifying much of the external trappings of religion. They have found the secret of the Nazarene and, not content to assent to it intellectually, they have committed themselves to it in action, and walk in newness of life in the vast fellowship of unceasing prayer.

Questions:

1. How does the good become the enemy of the best?
2. At what point is the Golden Rule inadequate?
3. Can a man change his affections?

P.M.T.

For Feb. 4—God's Concern for Persons

(Matthew 9:1, 9-13, 18-26)

A CASTE BREAKER

The worst that some people might say about an individual might be the finest compliment they could pay. Of this Man of Galilee, who went about doing good to the bodies and souls of all those who acknowledged their need of help, what greater tribute could be paid than to say he was a friend of publicans and sinners.

We love him today because he ignored all social barriers and violated man-made conventions in his desire to minister to those who confessed their need of a physician.

Those who attacked him thought more of their reputation, that is of what men thought of them, than they did of what God thought of them. In justifying his action, a man recently said, "I don't intend having them say about me what they said about my predecessor."

Here is the seed of the whole caste system, whether it be determined by wealth, blood, education, color or rank. It all grows out of a desire to be well spoken of. In an attempt to build up our own ego, we build up the wall of caste to exclude the so-called inferior.

We may become greatly incensed at a certain type of Englishman who treats a doughboy as the dirt under his feet, and at the same time forget our haughty discrimination against the poor or people of color.

Every Christian needs to ponder again and again the words found in Philippians 2:5-8: "Treat one another with the same spirit as you experience in Christ Jesus. Though he was divine by nature, he did not set store upon equality with God, but emptied himself by taking the nature of a servant; born in human guise and appearing in human form, he humbly stooped in his obedience even to die, and to die upon the cross." (Moffatt's translations.)

Truly here is "humiliation with honor." In this act, Jesus swept away every social and economic barrier for himself. There is no place left for a superior race or class for there is no respect of persons with Him. Would it make a difference if we realize that every time we acquiesce in a "Jim Crow" discrimination, we are the ones who are being discredited by being forced to take an unchristian attitude toward others?

At no place in life or death does the greatness of Jesus stand forth as it does in his abounding friendship for all men. His fraternal spirit knew no bounds. He could identify himself with any man without condescension. We can enter into this, His friendship, though the door of discipleship, then will come the full realization of his words, "I call you no longer servants, but I call you friends."

Questions:

If Jesus were among us today, would his reputation suffer any less than it did among his own people?

Are we justified in thinking of ourselves as better than other people?

What attitude should be assumed toward those who refuse our friendship?

P. M. T.

PENN SERIES

Additional help on these lessons for the adults can be found in the *Penn Adult Quarterly*.

Young People will find the *Penn Illustrated Quarterly* very interesting and helpful.

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THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

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Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. LII No. 2 | JANUARY 25, 1945 | New Series Vol. XXXIII No. 2

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

EDITORIALS

Call to United Service

IT would seem that the world is groping, almost blundering its way toward unity. The very fact that it has fallen apart so tragically is one evidence of its futile resistance to economic, political, and spiritual brotherhood. While the nations have been raising their battle lines, the separate Christian denominations have been erasing their divisions. Much remains to be done to complete the spiritual unity they have started, but deeper fellowship is on the way. While the nations moved apart politically, the churches have moved toward closer fellowship with one another. The desperation of the times has almost forced it.

This sweeping movement among the churches creates some very serious questions for Friends. How do we as a peace church, rooted in the meeting for worship, react to the ecumenical trends in the face of the infidelity of a divided world? Shall we also move closer together? The present days tend to wreck our surface barriers and drive us to the unchanging Christ in whom we can find the eternal basis of unity.

The Five Years Meeting of Friends represents a numerically major porportion of Friends in America. But numbers alone do not answer the question of our influence in community, national and world affairs. We have made progress in bringing our eleven Yearly Meetings toward a united strength, but the world and the Christian church expects yet more of us. There is much that our Meetings must do separately from their Yearly Meetings, and much that the Yearly Meetings must do independently of the Five Years Meeting, but there is a point at which our very existence as a significant group depends upon our finding one another in a common message and service to our famished world.

Furthermore, the Five Years Meeting of Friends in America has no existence, and therefore no meaning, apart from the eleven Yearly Meetings which voluntarily merge certain services and activities in it. The Five Years Meeting *is* the sum of those common concerns—*plus*.

It is the plus that always comes when we unite our strength. In the human equation there emerges a new entity which cannot be accounted for in the simple arithmetic of numbers. It is like saying that one plus one equals three.

Certainly, in the face of forces that tear our world apart, there can be no argument against our closer cooperation, provided that such cooperation is the result of a genuine fellowship born of the love of God which is adequate even for these troubled days. We need a new evangelization which will sweep away every intolerance and disaffection, and bring us into that unity for which Jesus prayed.

On the Friendly Action page in this issue, is portrayed the United Services of the Five Years Meeting as the fiscal year draws toward its close on April first. It is time now for us to rally to our united effort, remembering that our strength is multiplied when united.

The Five Years Meeting sessions will be held October 17-23 of this year. A presentation of the plans will be made soon in THE AMERICAN FRIEND. We sense a new stir of life and concern for the Five Years Meeting as we move toward the sessions and we believe it will be reflected in the financial returns as the year closes.

One God, One Life, and One World

A great mystery in creation is the fact of both unity and diversity—unlikeness, yet a deep creative urge toward oneness. In the early stages of social development, the belief in many gods, each with its own set of interests and affairs, prevailed among men. This resulted in rivalries between contending "gods" and their separate groups of followers. There was the obvious fact of diversity in the world, but no sense of the unity that lay deeply in all things.

We owe a particular debt to the Hebrews for their contribution in giving the world a concept of *one* God. That was revolutionary for their day. It is revolutionary for *any* day if we awaken to the meaning of it. To pray, "Our Father," is to ask for a deep reconstruction of life that will straighten out the tangled affairs of men. One cannot truly say it without also praying, "Thy kingdom come; thy will be done."

In Jesus Christ this urge of the creative God came to a white heat. In him we see "the burning oneness, binding everything." It was our burning kinship in God that he portrayed and it was the selfish divisions of men, leading to a deluge of sins and cruelty, that pained him most. But this fact of *one* God who is love, was established forever by him in the thoughts

of men. It will continue to tug at our reluctant wills, pulling us toward unity, yet all the while saving the individual from the deadening influence of uniformity.

The implication of oneness at the heart of all things reaches out into all affairs of men. It forces us to believe also that ours is one life. Increasingly this fact is becoming evident. It is trite to refer to the way in which science, transportation and communications have led us toward an earth that is shrinking into a neighborhood. But science, as such, did not do it alone. God did it when, after breathing his words across chaos, he said, "Let us make man, in our image"—the spiritual basic image of the *one* God.

Now we are being cruelly awakened by our own failure to practice his will for us. We are trying to be superior to one another, when God made us deeply one in our hungers and our needs. Only when we come into our heritage and claim our birthright in him can we have peace. So long as one stream of our life today is impure, it will pollute every other current as well. We cannot be economically sound and politically corrupt, neither can we be nationally selfish and, at the same time, coerce other nations, by force of arms, into a durable peace. *All* areas of life must be advanced if *any* are to make certain progress. The idea that we can escape conflict entirely by enforcing peace, while the separate areas of life are degenerating, is strict delusion. Our life is fundamentally one. If we break *one* of God's "commandments," we shall pay the penalty of *all*.

This urge toward unity comes like a gentle coercion within. It pursues us when we miss the way, for it issues from the love of God. Since God is one and since he is love, he will pursue our vagrant hearts forever as fugitives from that love.—E. T. E.

The Message of Friends for Today

By B. Elton Trueblood

IT has been said that all times have seemed desperate times to the people who live in them. This is not true. Actually it is easy to find expressions of responsible people in many periods who have looked upon their own time as fortunate and tranquil. Our time, however, is marked by the fact that it includes no serious optimists. All of us are alarmed; all of us know that our civilization is engaged in a race with catastrophe; all of us recognize that our present difficulties, including planetary war, are merely symptoms of profound evils in our human order. There is a chance that civilization, in the sense of the control of reason over the forces of nature and human nature, may go completely to pieces in our century and there is a chance that it may reach new and glorious heights.

It is our danger and our glory to live in this fluid time when the possibilities for both good and evil in human life are so great. It is our destiny to have some small share in determining, under God's providence, the outcome.

We Are Participants

In the midst of the cultural crisis, which antedated the war and which will continue after the war is ended, it is important that we should cherish every available resource. The dark forces which have already caused so much suffering, both east and west, are so great and so dangerous that we must not waste anything which is able to contribute to the avoidance of a new dark age.

The heritage which has been left to our care in this crucial century is the Quaker heritage. It is our duty to cherish it, to understand it, and, if we become convinced that it is relevant to our tragic time, make it available to mankind in the hour of need. *The mission of the Society of Friends is to give its message.* The Quaker Movement has never existed satisfactorily for itself alone, but has only come into its true significance when it has sought to contribute to the total civilization of which it is a part. There is little excuse for keeping up the machinery of the Quaker organization unless the Society of Friends has something which men need and which would not be adequately provided apart from the conscious fostering of the Quaker heritage. *Unless we are essential, we are trivial.*

Now it is fairly easy to see what mankind desperately needs in the middle of the twentieth century. Our primary need is not for new peace treaties, but for the spirit without which all treaties become scraps of paper. Our demand is not for new inventions to make life easier, but for new moral strength to make life better. The world is surfeited with inventions as it is surfeited with organizations, but it is not surfeited with a burning love of fellowmen arising from the love of God. What we desperately need is mercy, justice and truth, and the freedom which they jointly make possible.

There is no known way to keep justice, mercy and truth apart from a religious experience which moves men deeply. The problem, then, is the problem of the revival of a saving faith. What, we must seriously ask, can the Society of Friends contribute to such a revival of a saving faith? What can we, feeble as we are, do for the world that the world cannot do for itself?

Religion on the Deeper Levels

The characteristic man of this age is one who retains some lingering sense of the necessity and importance of religion yet has no faith in the church. He has fleeting intimations of the impact of God upon his life, but he cannot abide the church around the corner. Part of this is his fault and part of it is the fault of the church. His fault lies chiefly in the fact that he has a sentimentally perfectionist notion of what the church ought to be, but does nothing to make it so. In short, he is a parasite. The fault of the church is that it so often is trivial when the sickness of mankind demands nobility and grandeur of purpose.

If, in this situation, there could be groups of people who, because of a fortunate heritage, seem to be devoted to tasks which match the seriousness of the hour, they would be doing a very important work. Their important work would not be chiefly the direct deeds of mercy in which they might be engaged, but rather the indirect effect on the minds of groping millions. *The best thing the Society of Friends has done in America in the twentieth century has been to keep alive, in the minds of countless men and women, the notion that organized religion can be honest and real.*

The fact just stated, well known to every Friend who mingles freely with the characteristic Seekers of our day, is a source of both embarrassment and of hope. It is a source of embarrassment because we are so keenly aware of how much the Society of Friends has been over estimated. Thousands say the Society of Friends has restored their faith, but most of these have no idea how poor we are spiritually. Many would be rudely shocked if they were to see at first hand the glaring differences between our theory and our practice.

The faith which Quakerism has kept alive in the minds of so many in western civilization, ill-founded as it often seems to us who are inside the Society of Friends, is really a source of amazing hope for the future. If our message is so good that even our present experience inspires faith, great things might indeed be done if we were to embody our faith more truly. What is there about the message of Friends which has kept so many from discouragement? For the most part the relatively unique elements are three, as follows:

Uniting Faith and Works

First, Friends have kept before the world the notion of the close attention to both the roots and fruits of religion. Where only the roots are emphasized, we have a situation in which people luxuriate in their own religious emotions, developing their inner experiences for their own sake. It is easy for religion to stop here, but when it does we have little more than spiritual sensuality. It is fundamentally self-centered. Where, on the other hand, only the fruits are emphasized, we have mere creaturely activity, the kind of worldly philanthropy which eventually is little more than professional social service.

Friends, in their long history, have often made both of these mistakes, but our major tradition has been the avoidance of both by keeping the connection close. "When does the service begin?" once asked the impatient visitor. "When the Meeting is over," the Friend replied. Worship of God is one thing and service of mankind is another, but the first is dishonest unless it eventuates in the latter and the latter is superficial unless it springs from the former. A realization of this has led many Friends to think of John Woolman as our best exemplar. In his experience, more truly than in that of most, great sensitivity to social wrongs stemmed directly from a sense of God's presence and sovereignty. The world is helped whenever any man or any group of men demonstrates the power which this close connection makes possible.

Enlargement of Ministry

A second element in the message which helps to keep faith alive regards the ministry. Historically we have been able to develop a powerful ministry among the gifted without reducing all others to the status of laymen. From the beginning, we have held that discrimination between the sexes has nothing whatever to do with the matter. In short, we have held that our task is to facilitate God's speaking through his human instruments, not to set up artificial distinctions among these instruments. We have maintained the ideal of all members as priests, each in his suitable place depending on his talents and the need of the hour, but of course we have never exhibited this ideal in practice, *anyhere*. To have kept the ideal, however, is something. It appeals mightily to millions of thoughtful people who fear a priest-ridden church.

Part of the Quaker message concerning the lifting of all to the status of ministers is that of education. It seems to have been the fundamental basis for much of the early Quaker emphasis on learning for *all*. If we were true to our own message, we should not oppose theological education, but should expand it mightily and make it available for as many of our members as possible. All of our Quaker colleges should be training centers for an enlightened and concerned ministry to our own communities.

We are Believers

The third element in this message concerns honesty of belief. In the eyes of the world, it is easier for a Friend to be religiously honest than it is for most. In a sense this is true. It is true not because, as some irresponsibly say, we have no creed, no real belief, but rather because our belief concerns itself so largely with what is central as against what is peripheral. Of course we have a creed. We believe in God, not as an idea in our own minds, but as objectively real. We believe in Christ as the revelation of the Living God in human life. We believe in the reality of prayer and we are not ashamed to pray. We believe in the life everlasting because this is God's world, all of it, and we do not pass out of God's care when the body dies.

All this we believe and much more, but we have been resolute, for the most part, in avoiding any emphasis on trivial details. We claim to know God, but only to know *in part*. There is much that is hidden from mortal eyes and we are wise to remember that our best thoughts are inadequate in relation to God and His will for us. No one, of course, has said this better than did Whittier, and the use of Whittier's poems as hymns is part of the evidence of what this third element in our message means to the modern world.

Here then, are three emphases to which the modern Seeker responds consistently. Each is a matter of delicate balance. The first is a delicate balance between experience and work, the second a delicate balance between democracy and leadership, the third a delicate balance between faith and humility. People in every walk of life are looking for these and are strengthened in their own lives when they find them.

The task of the Society of Friends is to be a redemptive Society in modern civilization. Friends, poor as they are, have inherited something of great value which arose out of the civil war in one nation three hundred years ago. Now they have the opportunity to develop and make available that message in a time when the whole planet is marked by civil war. Nothing is more needful at this hour than the emergence of groups of dedicated men and women who can be religious without dishonesty, who can be helpful without being officious, and who love one another because the love of God has entered deeply into their lives. A fellowship so constituted would be a Society of Friends. The world still waits to see such a Society in actual practice.

ST. ANDREW'S BELLS

All my life long I've lived within the sound
Of old St. Andrew's silver peal of bells,
Whose harmonies a story ever tells
Of days long dead, whose mem'ries weave around
Those I have loved. In their sweet chime I've found
A melancholy charm which upward wells
As through the winter night their ringing swells
Or in the summer twilight they resound.
A melody as sad as passion's wane,
As haunting as a little bird's lost cry,
Or fateful as that final word which knells
A sinner's doom. That conjures up past pain
Whose ghost you thought was laid. All this is why
The tears rise when I hear St. Andrew's bells.

Esther Griffin White.

Two Months in England and France

By Clarence E. Pickett

Many Friends have awaited the word from Clarence E. Pickett upon his return from England and France. American Friends should gird themselves for cooperation with Friends abroad. They have spiritual contributions to make, beyond those of us who have been more remote from war ravages.

THE Meeting for Sufferings of London Yearly Meeting appointed a Committee on Anglo-American Collaboration, and as one of their first specific recommendations they asked that three American Friends should pay them a visit, and I was one of those mentioned whom they would like to have come. I have just now returned from a two month's trip, all of it spent in England except one week in Paris.

Five years of war strain has of course left its mark on all English life. The capacity to carry on, to endure and even to suffer on the part of English people can but leave one with the profoundest respect for the stability and reserve which is characteristic of this great people, and English Friends are an outstanding illustration of these national qualities of life. One is impressed, however, that the strains of the war, the increased demands that mechanics of life make, the continued anxiety from robot bombs, and profound concern as the general breakup of Europe tests the ingenuity of all statesmen make for a sense of fatigue and weariness which one cannot but observe.

Inspired by English Friends

It is easier for us to go to England than it is for English Friends to come to this country. Therefore it seems appropriate that there should be from time to time a repetition of such visits. I feel particularly privileged because arrangements were made for representatives of all the leading committees of London Yearly Meeting to spend four days together at Westhill, near Woodbrooke. During this time we looked at the work which was being done by Friends in England and Friends in the United States. We spent some time, through perhaps not enough, in trying to define anew for ourselves the basis of our faith and, most valuable of all, with getting acquainted and learning to understand the qualities of life and spirit by which each of us lives and works.

I met with the Meeting for Sufferings, the Friends Service Council, Friends Relief Service, Friends Ambulance Unit, Peace Committee, and a number of smaller groups, at which time we exchanged information and tried more clearly to see how we could join forces in relief enterprises and in our efforts to carry the message of peace to a world which has largely lost faith. I had thought with some feeling that perhaps the time will soon arrive when we shall have a Friends World Conference, but English Friends' minds are not prepared for that step yet. The exhaustion of the war and the postwar problems which in many respects they feel will be more difficult than those now being faced, are so overwhelming that we shall have to be satisfied with individual visits for some time. Also it was generally felt that we had better wait for a World Conference until Continental groups of Friends have been able to re-establish their lives and work and can be really included in such a meeting.

English Friends would not, however, want me to imply that this indicates any lack of interest in such an opportunity for fellowship's being provided at an appropriate time. They feel that the tearing apart of all forms of life which is going on now will call for devotion and skill and patience and dedication for several years. Political events are very likely to tend to sharp and critical misunderstandings even between England and the United States. It is particularly because of these strains that the nourishment of warm fellowship between us as members of a common faith is so important.

New Vitality of French Friends

The visit of France was most reassuring. France Yearly Meeting has grown in strength, conviction and ability to undertake work since I last visited it in 1938. Persons who have attended Friends Meeting for as much as ten or even fifteen years without becoming members are now joining because they have found in the stability of the group through the period of occupation the kind of religious fellowship with which they wish to identify themselves.

Secours Quaker, an independent relief organization, was set up when our American staff had to leave France, and has now been absorbed as a committee of the Yearly Meeting. It naturally raises a concern as to whether the Yearly Meeting may not have taken on obligations beyond its ability to manage, but they have asked that two English and two American Friends should serve on the Committee, and they have also asked that one member from relief delegation should be made a member. The Committee would meet four times a year, and would be a policy-forming organization. The fact that the Quaker relief developments are operating under a French organization added enormously to the spirit of cordial welcome which one receives from government as well as other agencies in France.

There is great need in the south of France for food, especially for small children. This winter, enormous purchases have been made in Switzerland and Portugal which will be of great help. The total food situation in the cities of France is destined to deteriorate seriously during the winter because of lack of transport. Clothing, including warm blankets, is greatly needed in Normandy and Brittany. We must remember that the destruction of these two provinces was not by the German but by British and American armies; this means that help from these two countries, given now, might prevent the development of a long and tragic feeling of ill will.

Our Call to Share

Persons able to help with the distribution of supplies and also with the healing of spirit are needed, and would be welcomed. During the week's conference in Paris there were requests for thirteen representatives from the American Friends Service Committee and twenty-four from English Friends. With the restriction preventing the use of Civilian Public Service men for foreign relief, it will not be easy to meet this call along with others which have come for relief elsewhere. *The Personnel office of the American Friends Service Committee would be glad to have letters from concerned Friends with strong physique and if possible with language facility.*

French and English Friends sent through me warm greetings to American Friends, and I cannot say how deeply I was stirred by the warm welcome accorded me in both countries. Traveling with all kinds of people as one does in wartime, the general loss of faith in the possibility of people's living together on the basis of fellowship and good will is striking. It will be a long time before lives can be lived on the basis of confidence and fellowship, and the road back must, I believe, be pioneered by persons of profound faith in God and in men. I hope that all of our efforts to bring physical help may be carried through with a delicate understanding of the supreme need of the restoration of confidence and faith. We shall have to make venture and we shall make mistakes, but there can be little doubt about the clear call to American Friends to share our abundance and to show our faith in others by humbly working with them to restore a broken world.

The Dumbarton Oaks Proposals

A Statement of the Friends Committee on National Legislation

This statement is an expression of the thought of the Friends Committee on National Legislation at its session in Philadelphia, Pennsylvania, January 11 and 13, 1945, on the Dumbarton Oaks proposals in their present form. It commits neither meetings nor individuals in the Society of Friends. It is issued to encourage further thinking and discussion.—The FCNL.

A paramount question of our time is the development of adequate institutions for a world community of nations made neighbors by science and technology, but divided in spirit and torn by war. A secure peace must be rooted in the abiding principles of the moral law and in faith in the fatherhood of God under whom all men must find their brotherhood. We firmly believe that no institutions of peace, of themselves, can avail unless men are gripped by a faith in their common heritage and their common destiny. A successful world organization must rest also upon widening the area of consent and minimizing the elements of coercion. It must depend upon calling forth the support and developing the confidence of the peoples of the world; for no peace settlement will endure that does not challenge mankind as being directed toward justice and worthy of confidence and sacrifice.

We are deeply conscious of the moral breakdown of our time, the denial of fundamental human rights, the rise of totalitarianism, the breaking of compacts and treaties, the persecution of individuals for racial or political reasons, the arbitrary use of violence by nation states, and the tragedy of a global and devastating war.

Mankind must now turn to the overwhelming task of upbuilding—relief and rehabilitation for the victims of war, homes for the displaced and dispossessed, ethical as well as technical training for the world of tomorrow, and the painful task of creating or enlarging our political institutions.

Peace must ultimately rest, if it is to last, not upon the concentration of military force in the hands of powerful nations, but upon the confidence and faith of peoples that their political institutions are dedicated to, and striving for, the promotion of the common welfare and not to the maintenance of power politics, empire—or imperialism. Even an international police system will not be truly a police system until nations are willing to relinquish national armies. We would press for the time when the aims of the Atlantic Charter might be realized and when the nations for realistic as well as spiritual reasons would come to the abandonment of the use of force as the basis of an international society. We can look only with apprehension upon the potential domination of the projected United Nations organization by the Big Powers, and upon the disproportionate emphasis given the Security Council over the General Assembly and the Economic and Social Council.

We believe the United States should strive vigorously for the development of an adequate world organization. While we think that the Dumbarton Oaks proposals fall far short of what is required and contain serious dangers, we nevertheless recognize them as opening the way for progress and would encourage our government in cooperation with the other nations to proceed with the task of developing them into a democratic and satisfying system for achieving international peace, justice and good will.

Changes that are being made in the Charter of the United Nations should be in the direction of making it more effective for use by all peoples of the world as an agency for developing their friendly understanding and cooperation with each other, for promoting the common welfare, for removing the causes of strife, and for adjusting differences through conciliation. To that end, we recommend changes along the following lines:

That the General Assembly be used for the progressive development of international government and justice, through and under law.

That it be recognized that no nation, great or small, has the right to set itself above the law and constitute itself a judge of its own cause.

That the General Assembly be given fuller opportunity to function in all matters, including those before the Security Council.

That provision be made regarding areas, now colonies or under mandate, with a view to their development to independent membership in the world community.

That effective provision be made for the early limitation, reduction, and the eventual abolition of armaments; and that provision be made for the elimination of conscription as a means of maintaining armed forces.

That it is important to make the Charter as nearly perfect as possible at present, and that, on the other hand, it should be made less difficult of amendment, to keep it expressive of the democratic will of the people and adaptable to new situations.

That an international Bill of Rights be included, assuring, among others, the rights of people regardless of color, race or creed, and the right of petition.

That the United Nations seek to include all nations in its membership.

NEEDLESS SUFFERING

If lack of nursing attention brings about the death of wounded American soldiers, United States mothers and fathers can place the blame partly on the doorstep of the *race discrimination practiced by the Army and Navy.* The demand for nurses is now acute. Frantic appeals are being issued by the Red Cross for ten thousand nurses for both the Army and the Navy to meet the need resulting particularly from the Nazi Western Front offensive. Recently, eleven hospital units were sent overseas without nurses, a situation unheard of in the Army.

One of the major reasons for such shortages has been the discrimination employed by both branches of the armed services. There are some *nine thousand Negro graduate nurses in the United States.* As of this writing only *three hundred* had been accepted by the Army. And the Navy still refuses to take them at all.

Early in the war, the Army followed Navy policy. Then it put Negro nurses on a quota basis, to serve in the Army's segregated hospitals. Last year the quota basis was dropped, but the National Association of Colored Graduate Nurses charged that Negro girls still are having their applications consistently ignored. As a result of the segregated Army pattern, one Negro Army camp two months ago had eighty-two nurses for some one hundred fifty patients, while the Army was clamoring for nurses. In only two Army camps in the United States do Negro and white nurses work side by side. And from these two camps there have been no complaints.

One Negro spokesman in Washington bitterly commented on the situation, "When white mothers see their sons die because of lack of nursing attention, when they could all be taken care of by competent Negro women, maybe they will learn the high cost of Jim Crow policies."

There is no indication that the Commander-in-Chief will reverse the policies of either the Army or the Navy.

—*Worldover Press.*

Reaction on Dumbarton Oaks

By Paul C. French

THE Dumbarton Oaks proposals are offered as the maximum of agreement possible among America, Britain, and the Soviet Union. There is little question that they are far short of the hopes of millions of persons. They lack the breadth of vision and statesmanship that is essential to maintain world peace and order. It is easy to be critical of the results of such a conference, which I have heard described as the best that cynical nationalists could devise to protect their own national and imperial interests, yet it seems to me that there are obvious faults that should be pointed out.

The basic, unspoken assumption of the proposals—that peace can be preserved through a military alliance of three major powers—is fundamentally unsound. Even a brief review of history should convince one that peace is not preserved through power alliances. Such alliances, if history teaches us anything, usually result in the development of a counter alliance, and move toward the next conflict.

Aside from this basic approach, which seems to me to be non-Christian, there are some other factors that should have wide consideration. There is no provision for the consideration of the problems of colonial peoples, such as the British attitude toward India; or our own toward Puerto Rico; or of the absorption of independent states, like Estonia, by Russia; because they are treated as "internal" problems of member states. This certainly should be rectified.

Then the basis of the use of military forces of the member states, under the direction of the Security Council, seems to me to be wrong. It is much as though the militia of two New Jersey counties were sent against another county as a result of an agreement reached among five counties' representatives. That is exactly what the Dumbarton Oaks proposals envisage. Russia, Britain, and the United States might agree, for example, that Denmark is an aggressor, and direct that Swedish, British, and Norwegian air units be sent to Denmark. A better plan, in the hypothetical case in New Jersey, would be to use, as we do, the New Jersey State Police to arrest the person, or persons, responsible for the disturbance, rather than attack all persons in the country in which the peace disturbers live. In the international sphere, it would be better to use an international police force, operating under clearly defined international laws, to arrest the persons responsible for the disturbance in Denmark, to use my second hypothetical case, rather than to attack all of the people in that country.

The reason this cannot be done, we are told, is that we must preserve national sovereignty and thus cannot have any real international order. Actually there is no such thing as absolute national sovereignty. Twenty-five years ago an Austrian archduke was assassinated, and Kansas farm boys were asked to give their lives as a result. What did the United States have to say about the incidents that led to the death of the archduke and the subsequent events that brought death to our young men? The same situation is with us again, and it seems to me that it is time that all of us realized that we cannot live unaffected by events throughout the world. If this is true, then we must realize also that some of the so-called attributes of sovereignty must be surrendered by all nations for the common good and as a means of starting the world on the road toward permanent and equitable peace.

Friends, and all men of good will, have a very real obligation to make our government understand that we are prepared to move into such international collaboration and that we are not much impressed by the word sovereignty as a way of preventing war. It is at this point, it seems to me, that the President of the United States has a rare opportunity of leading the world toward a constructive world order.

There is another change, which, because of its connotation, should be made in the Dumbarton Oaks proposals. The plan mentions "peace-loving nations." I think historically we would be hard pressed to say that Britain, France, Russia, Sweden, Portugal, Spain, Holland, and the United States, to name but a few of the United Nations, have not been guilty of aggression during the past one hundred years. It seems to me that we must start from the assumption that all of the common peoples of the world want peace and security and that all of us, throughout our histories, have been both aggressors and peace-loving.

Recently religious groups have been much concerned about peacetime conscription. If we agree to the plans formulated at Dumbarton Oaks, based as they are on power, then it seems to me that conscription is highly likely to be established as the method of developing a large military establishment to carry out our share of this power alliance commitment.

A CRITICAL SITUATION

Parvin W. Bond, Superintendent of White's Institute, Wabash, Indiana, appeals to Friends for assistance in securing help in various departments during this critical period. Non-Friends have been loyal supporters of this organization, and many have been in its employ for fifteen to thirty years. One Friend has joined the staff since Yearly Meeting time, and it is hoped that more will feel such a concern. For the survival of this organization, at this time, it is necessary that the following places be filled: a cook to supervise girls in the employees' kitchen; a relief cook for the children's kitchen; a gardener and an extra farmer before spring; a husband and wife to assist in the boys' divisions.

PROGRESS IN NEW ENGLAND

New England Friends are looking forward to holding their first united Yearly Meeting session next summer from June 12 to 17 at the Phillips Academy at Andover, Massachusetts. These arrangements for time and place have recently been made by the Joint Committee representing the various groups involved in the union, although they will not be official until approved early in the spring by the Permanent Board and Meeting for Sufferings of the two Yearly Meetings.

For over two years, the five groups of Friends in New England have been working on a plan which, by next summer, will unite them into a single Yearly Meeting. The original plan called for the accomplishment of the union during the autumn of 1944. Unforeseen legal and practical difficulties, however, have made it necessary to postpone the final action until next summer.

All these five groups of Friends have now taken the necessary steps in preparation for the union. The two Yearly Meetings have each adjourned to meet next as a part of the "reunited and consolidated Yearly Meeting." The Meetings constituting the smaller Yearly Meeting (Wilburite) have made arrangements to continue as Narragansett Quarterly Meeting in the united body. And the larger Yearly Meeting (Five Years Meeting), whose corporation will serve as the basis for the united group, has authorized the change of its corporate name to "New England Yearly Meeting of Friends," the name formerly held by the smaller body. In addition, the Connecticut Valley Association of Friends at its meeting last May reorganized itself as a Quarterly Meeting, and appointed representatives to attend the united Yearly Meeting session.

Furthermore, the two independent Monthly Meetings involved in the union, at Providence and Cambridge, have already united with other Meetings in their respective areas which have Year-

ly Meeting affiliation. The Meeting in Providence united with two others on April 2, 1944 to form a single Providence Monthly Meeting, and on September 21, 1944, the Cambridge Meeting was merged with Boston Monthly Meeting to form a single Meeting under the name of Friends Meeting at Cambridge.

The Yearly Meeting session to be held at Andover in June will be an historic occasion for New England Friends, for it will celebrate the centenary of the Wilbur-Gurney separation of 1845 by a reunion. Having worshipped in separate groups for one hundred years, New England Friends intend now to go forward as a united body.

HOW WE ARMED THE ENEMY

London—Sensational charges, buttressed by revealing facts, of collaboration between British and American firms on one side, and Germany and Japan on the other, in the years immediately preceding the present war, have been made in a book published by the firm of Gollancz, and written by Fenner Brockway, labor editor, and Frederic Mullally. If the volume contains little that is strictly new, it pulls together with deadly effectiveness material hitherto only available in fragmentary form.

The book, *Death Pays a Dividend*, alleges, for example, that the Pratt and Whitney Aircraft Company sold Germany in 1932, the last pre-Hitler year, plans and parts to the value of $6,000, whereas in 1933, almost completely a year with Hitler in power, the amount jumped to $272,000. More striking still, in 1934, when Hitler was beginning his big push to arm the Third Reich, the same concern is stated to have shipped goods to the value of $1,445,000, consisting of 176 areo-engines, two large Boeing transports and six two-seater planes of a type convertible into light bombers. In addition, the Bavarian Motor Works were given a license to manufacture the "Hornet" engines for the Luftwaffe for an annual payment of $50,000.

In the same period, according to the authors, the Sperry Gyroscope Company was exporting to Germany enough automatic pilots, compasses and other instruments to equip 50 planes every month. To Japan, in 1932, went 42,000,000 pounds of bar lead from the United States of America out of a total export of 45,000,000 pounds. Between 1929 and 1933, exports of scrap iron and steel from the United States to Japan increased by 163 per cent. The Electric Boat Company is charged with building a number of submarines for Japan between 1931 and 1943.

Britain, however, comes in for its full share of criticism. Brockway and Mullally assert that on May 14, 1934, Sir John Simon admitted in the House of Commons that an order from a German firm for 80 areo-engines had been placed with the Armstrong-Siddeley Company. The French Ambassador had complained, but Sir John explained the export did not conflict with the "relevant international instruments." According to these writers, the National Shipbuilders' Securities (incorporating the leading British shipbuilding companies) sold 1,500,000 tons of machinery to the Nazi industrialists at scrap prices, and British financiers lent Germay the money with which to buy it.

While the De Haviland Aircraft Company was selling Germany Tiger Moss planes for naval and military training, the Vickers firm inserted full-page advertisements of field-guns and tanks in German military journals, with "the complete sanction and approval of the British Government," according to Sir Herbert Lawrence, the company's chairman.

In August, 1939, right on the brink of war, Germany bought over 10,000 tons of copper in London, sending up the price from thirty-five pounds, eighteen shillings, ninepence to forty-four pounds, eighteen shillings, ninepence a ton.

During 1932, the year following Japan's attack on Manchuria, the British Board of Trade issued licenses for shipment of quantities of military equipment to Japan.

As "the next step in overcoming the merchants of death," the authors urge: (1) the nationalization of armaments; (2) the establishment of an International Authority with a Court of Arbitration and an International Police Force; (3) supervision and inspection by this Authority of arms production in all countries; (4) an International Economic Board running the world air service and coordinating world resources with world needs. —*Worldover Press.*

OPEN HOUSE AT COLUMBUS

More than a year ago the younger Friends of the North Columbus, Ohio, Meeting, feeling a lack in their occasional gatherings, asked their personal acquaintances of the Negro and Nisei community to meet with them. The invitations were repeated and repeated and, although the response was not immediate, our friends came in sufficient numbers that there was always a sort of balance numerically.

By chance in the beginning, and by policy later, we met first in a home in one area of town and then in another, different members acting as host and chairman for the evening. The chairman of the evening has had complete responsibility for the program. Each meeting usually has had some serious or educational note, with some part of the evening devoted to fun, though some of our evenings have been entirely social. We have had programs of every sort; discussions of international problems, politics, relocation, empire, India; programs have been presented of classic and folk music from Bach to Boogie, Chinese poetry; and we have had picnics and played outdoor folk games. The flexible, democratic nature of the group, as well as the varied individual interests, has helped to give the program variety. As circumstances gave opportunity, we have welcomed special guests from out of the city; refugee folk, students of the Latin Americas and East India.

The group has never been of one creed or complexion. We meet every other Sunday evening. We did vote to omit the Christmas eve date, and I have not known such a long four weeks since before Open House started its contagion. The group is composed of American citizens and exchange students of Nisei, Negroid, Southern European, East Indian, and Nordic extractions. Sixty invitations are put into the mail, giving directions for transportation; attendance approximates forty to fifty, and any person is welcomed who wants to have the fun and fellowship with those folk of kindred mind and spirit who are unnaturally kept apart, primarily by city zoning.

We have not yet taken a collection, since taking turns being host or hostess has shared the responsibility of the fellowship which comes with eating together. The notices have been cared for by members more interested in spontaneous fellowship than in hazarding a typical organization.

This has been most real and satisfying experiment in human fellowship some of us have known. But contagious as it is, miracle as it is, such a group will neither happen nor continue to grow unless there are a few who "see to" the mechanics of invitation, and pick up the occasional meeting which hasn't been spoken for ahead of time.

HELEN WINNEMORE
1367 Glenn Avenue,
Columbus 8, Ohio.

Dorothy Canfield Fisher, novelist says, "The only vote possible for a responsible citizen to take now is to vote to take no action at all now. . . . We are, naturally and inevitably, in an emotional and high-strung condition. But we ought to be able to summon up enough ordinary sense to join the Federal Council of Churches, the American Federation of Labor, the Roman Catholic Bishops in asking the sane, unanswerable question, 'What is the hurry about conscription'?"

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

IT NEED NOT ALWAYS BE SO

For years, in one Yearly Meeting, it was a common occurrence for one or more Quarterly Meetings to ask that the unpaid portion of their Yearly Meeting stock be forgiven. There was not a year, over a long period of time, in which all the Yearly Meeting Budget was raised.

Then a few Friends with faith said, "It need not always be so." They became serious and went to work. As a result, for the past seven years, each and every Quarterly Meeting has paid its quota in full. But the greatest gain has come in a new sense of loyalty on the part of the Local Meetings to the work of the Yearly Meeting.

Each year, in April, the duly appointed members of the Executive Committee of the Five Years Meeting, representing each of the eleven Yearly Meetings, receive the askings of each of the several Boards of the Five Years Meeting which are to cover the operating expenses for the following year. From these askings, a budget is compiled by the Committee and it is called the Budget for the United Work of the Five Years Meeting.

The Catch

This plan would be satisfactory were it not for one little item. *We don't raise all of the Budget.* For fifteen years, this has been true. Our national income is double what it was three years ago. Surely three cents per week per member is not too much to expect from any Yearly Meeting for their portion of the United Work.

The price of one postage stamp from each member each week will do the trick. No, it is not a lack of money. There is hardly a Local Meeting in which there is not one member who could give the entire portion for his Meeting.

What, Then, Do We Lack?

Faith. We lack faith in the importance of our United Work. If we could see the new foreign indigenous Yearly Meetings in action, shortly to be entirely on their own, and all the result of our missionary work, as well as the services made possible through our other Boards, there would come a new appreciation for the value of this essential outlet for service to others.

We lack faith in each other. All these years we have not believed we could raise all the Budget, so we have not seriously tried. We lack faith in God. We have not believed that God makes possible what to men is impossible.

We lack faith in ourselves. One person, who has been moved by a vision of service for others, has changed the attitude of an entire Meeting. It can be done!

Together With God

No higher calling or opportunity ever comes to man than the privilege of working together with God. If eleven men agreed to undertake a piece of work cooperatively, and two or three fail to do their share, the others might take up the slack and complete the job but it would be unfortunate for the fellowship. To care enough to meet all our cooperative commitments may be the essential step to a new spiritual awakening for the Five Years Meeting.

Do it Now

Nine months of our fiscal year have become history and only the sum of $45,158 has been received. Three months to go and $36,841 to be raised. For 70,000 people, that ought to sound like pin money, but it will not come if we maintain the present "ceiling" on our giving. For once, let's think of the sky as the limit. If we have done our part, let's try the second mile, thus keeping faith with those who are endeavoring to serve under our direction.

How to Take Hold

The very first and most important thing is for each adult member to ask themselves if they have made a contribution in keeping with the importance and urgency of the need, as well as with their ability to give.

Financial Statement—Budget for the United Service of Five Years Meeting

April 1, 1944 to December 31, 1944

Received from Yearly Metings:	
Baltimore	$ 1,631.06
California*	184.99
Canada	50.00
Indiana	15,056.89
Iowa	7,033.25
Nebraska	604.06
New England	1,599.59
New York	1,359.07
North Carolina	3,984.14
Western	10,732.88
Wilmington	2,023.42
Received from Other Sources	898.78
Total Receipts	$45,158.13

Distributed to:	
American Friends Board of Missions	$30,311.19
Peace Board	1,280.40
Board on Christian Education	4,803.28
Board on Public Morals	491.63
Board of Education	123.79
Fund for Aged Ministers and Missionaries	900.00
Cooperative Fund	5,475.01
Debt to Publication Board	265.50
Committee on Social Order	244.06
Stewardship Committee	123.79
Committee on Evangelism	123.79
Reserve	1,009.49
Bank Service Charges	6.20
Total Disbursements	$45,158.13

Total Budget for 1944-45	$82,000.00
Amount already received	45,158.13
Amount to be raised by March 31, 1945	$36,841.87

*California's contributions to their own missionary work is not shown.

Pastors, Sunday School Superintendents, and teachers have opportunity to instruct the Meeting as to the nature of the work being carried on under the direction of each Board.

Groups in the Meeting, such as the missionary society, and organized classes can do much to stimulate interest and giving. Young people's groups can make the support of their work, which is carried on under the Christian Education Board, a special project, since about one-third of that Board's budget is for Young Friend's work.

To What Can We Give?

It is hoped that members will come to have sufficient interest in the work of all the Boards and Committees so that they will want to make a contribution to the total program of the Five Years Meeting. However, money can be designated for the work of any of the following Boards, Committees, or Funds: Peace, Public Morals, Missions, Christian Education, Social Order, Evangelism, Stewardship, Aged Ministers and Missionaries, Education and Cooperative Fund.

It should be made clear that undesignated funds will be used to equalize the distributions so that each Board and Committee will receive the percentage of the total receipts as ordered by the executive Committee of the Five Years Meeting.

PROMOTION COMMITTEE,
of the Executive Committee
of the Five Years Meeting.

SOME THOUGHT PROVOKING FACTS

1. Despite the fact that our national income has more than doubled since the war began, our contributions to churches and church benevolences are less today than they were twenty years ago in 1924; and 18% less than they were sixteen years ago in 1928.

2. Despite the fact that our national income is now *nearly four times what it was in 1932*, our per member contribution to churches and church benevolences ($16.57) *is less* than our corresponding per capita giving ($19.02) during the period of our deepest depression in 1932.

3. Despite the increased cost of living and unprecedentedly high taxes, *our savings* over and above our taxes and luxuries last year were at least forty times greater than our total gifts for churches and church-related charities.

4. Although we have had a gratifying increase in church contributions in recent years since 1939, of approximately 33% over our gifts previous to the war, our national income has increased during the same period 140%, our expenditures for alcoholic beverages more than 100% and our savings over 1078% after payment of all increased living expenses, taxes and luxuries.

5. The *increase* in expenditure for alcoholic beverages last year was greater than our *total gifts* for the support of all of our religious and privately supported, character-building institutions.

Our expenditures for alcoholic beverages alone at the present time (six billion dollars) are at least six times as large as our *total* gifts for all forms of church and privately supported, character-building agencies.

If we should add expenditures for other luxuries—many of them of more than doubtful war-winning or character-building value, the total is at least ten times the amount that we are giving for church work, religious education and character-building institutions.

Taken from the report of the Stewardship Institute.

THE UNFINISHED INTER-RACIAL TASK

BY GEORGE EDMUND HAYNES, Ph.D.
(Taken from a release of the Federal Council.)

Race Relations Sunday and Brotherhood Month, with the program material available, offer an unique occasion to check and recheck the religious and moral forces and organized agencies that should be thrown into the struggle for freedom and peace.

With the theme, "Brotherhood—Our Unfinished Task," the Federal Council of the Churches of Christ in America is again calling churches to the annual observance of Race Relations Sunday, February 11, 1945, marking Brotherhood Month.

This is the twenty-third anniversary of this Day, now on the calendar of sixteen leading communions within the Federal Council. Several other bodies, religious and secular, also endorse it. Brotherhood Month is used for similar observances by other organizations.

With unity in our Nation so essential for a just and durable peace, the churches, as probably never before in their history, must now stress Brotherhood among racial and cultural groups throughout our land.

Many people have asked what is in the observance of this Day. What is the importance of singing songs and uttering prayers together on one day? As the history of the celebration shows, it is an anniversary which marks the progress of better race relations through the churches. Thousands of groups in communities all over the land at this time review the steps they have taken toward the goal of friendly relations and examine the road ahead for the ensuing months. Ministers exchange pulpits. interracial choirs, festivals and meetings are promoted. Young people's, and women's groups meet in friendly fellowship.

Special program material is prepared for this anniversary cooperatively by representatives of the participating denominations working with the Department of Race Relations of The Federal Council of Churches. The material for 1945 has been published by the Department. It contains a fresh and stirring *Message* from the Federal Council of Churches which begins with these challenging words:

"This is a crucial time. The war comes nearer to an end. The issues of peace emerge. . . . War has made clear how false have been many of our racial attitudes. . . .

"It is the eleventh hour! Racial issues are tense. . . . Brotherhood Month calls upon the Church to furnish those 'honest and friendly workmen' who will build a nation and a world where there shall be no discrimination on the basis of color, creed or national origin and where every man shall strive for the good of others, loving his brother as himself."

To build such a world the Message says there are "at least twelve *musts* for Christians:

"We must demonstrate in practice our belief in the intrinsic worth and dignity of every human being.

"We must make sure that every public measure to improve the quality of life of our people shall apply equally to all citizens with similar needs.

"We must insure, insofar as legislation can, equal opportunity in every kind of useful work for all persons of equal skill and energy.

"We must oppose all charlatans and demagogues, giving no quarter to those who would fan into flame racial animosities.

"We must make sure that in our churches those of every race and people shall be welcome to full membership and fellowship."

Packets of six complete units have been prepared as follows: Message, Programs for Children, Young People and Women's groups; a general Worship Service; and Information for Speakers, and may be secured at a nominal price from the Federal Council of Churches, Department of Race Relations, 297 Fourth Avenue, New York 10, New York. A summary of the Durham Conference has been made by R. B. Eleazer, under the title, *What Do Negroes Ask of America?*, and the leaflet may be secured from the Division of the Local Church, The Board of Education of The Methodist Church, 810 Broadway, Nashville, Tennessee.

Word Pictures of Our Meetings

Valley Mills Meeting

By Esther Littler

THE fermenting question of slavery which impelled so many Friends in the Carolinas, Virginia, and Georgia to move into Ohio and Indiana brought initial settlers to Valley Mills, in Indiana, originally called Beech Grove, in 1824. The Friends who lived in this region prior to 1856 attended Easton Meeting, now West Newton, and Lick Branch near Bridgeport; being subordinate to White Lick Quarterly Meeting and Indiana Yearly Meeting.

As We Were

From Beech Grove Meeting, William and Lucinda George went to Wyandotte Mission, Oklahoma; Joseph John Mills, a widely-recognized minister, to serve as president of Earlham College from 1884-1902; Elden H. Mills, his nephew, to be pastor of First Congregational Church, Hartford, Connecticut; John Compton, who grew to manhood here, is now pastor of the Friends Church at Anderson, Indiana; Ernest A. Freeman, who was recorded here, has served several meetings within the Yearly Meeting. John Milhous, Orville Jones and Seth Mills were recorded ministers living in the community and serving for varying periods until 1920. Annie Mills, David Hadley and Sarah Jane King, sister of Eliza Armstrong Cox, also preached prior to 1920 for little more than traveling expenses.

Between 1920 and 1940 twelve ministers served from a few months to four years each. Both membership and residents in the community were changing rapidly. It was an experience doubly unsettling yet one which also demonstrates the virility of the gospel. In 1929 when attendance at worship services often dwindled to a dozen, David W. Day introduced the unified service. Although continued but a few years this, plus persistent pastoral calling, helped turn the tide in favor of larger attendance. Simon N. and Catherine G. Hester came to the community in 1936 to serve as the first resident pastor and wife. Elmer H. Brown served a year in residence also. For eight years the Hesters have worked at the difficult task of establishing us in the faith.

As We Are

Eight miles southwest of Indianapolis the original meetinghouse, enlarged in 1940 to include a basement and vestibule, is located on a three-acre plot so lovely that "The Church in the Wildwood" seems written especially for us. It is in a region not so long ago inhabited by Indians. Frequent changes in real estate and an increase in rental property add to the factors contributing to an unstable population around us.

Over a ten-year period at least eighteen denominations other than Friends have been represented in the community. No less than eleven are now resident in addition to Roman Catholics and Greek Orthodox. Because of the decrease or removal of older Friends, the present resident membership of eighty-two has been built up from the community. Only twelve of the adult members now attending were originally Friends. Twenty-one have joined during the last twenty years. So we are literally a new Meeting with an historic background.

Howard S. Mills has been superintendent of the Sunday School for nine years. He and Bernice Hadley Mills, treasurer of the meeting, are Earlham graduates and Howard is now on the Board of Trustees of his Alma Mater. Attendance at Sunday School averages sixty-four, morning worship, forty-eight. A gradual increase in attendance at both services has been evidenced for several years.

A missionary society organized in 1930 with five members has grown to twenty-eight. The Ladies' Aid, a community organization, contributes substantially to various items of the budget. Perhaps the most intangible influence springing from tangible means is their custom of providing and serving meals in homes where a death has occurred, thus relieving the family at a time of stress.

Visitors who come to worship with us frequently remark about the quiet, friendly atmosphere and the peaceful surroundings. The service combines simplicity with dignity. For over a year we have had a choir directed by Avanelle Hoffman-Dixon, former pupil of Mme. Schumann-Heinck. Although not yet a member, she is the great-granddaughter of the donor of the land on which the church stands. Our music is as ecumenical as the attendance and may feature a duet by a Roman Catholic and a Greek Orthodox.

The meeting, though programmed, is unhurried; the sermon encompasses truths which speak to individual and world needs. One may arrive with a "Me-and-my-wife-and-my-son" complex and leave with a greatly expanded horizon, renewed in the conviction that we are called to be part of that "redemptive stream" which at last shall lift both men and nations to "the unity of the faith . . . to the fullness of the stature of Christ."

As We Shall Be?

It is probable that few Meetings in the Yearly Meeting have less friction and theological prejudice than we. Yet the resulting unity carries a negative content. It is an absence of undersirable traits rather than a presence of vital, overcoming qualities. We are, in common with many Meetings, vulnerable in three directions: (1) From birthright members who have never understood or have departed from Friends' principles; (2) from members of other churches who have never known them; (3) from the ease of compromising and thereby losing the essential uniqueness of Quakerism.

We yield to the popular tolerance of "it doesn't matter much any more *where* one goes to church." In community practice "*where*" is too often translated into "*whether*." For our small group of members and attenders is contrasted with a surrounding population of between five and six hundred people living within a mile and a half radius of the church, few of whom attend elsewhere. The majority of these give financial help. And out of more than one hundred and fifty homes seventy-five or more are reached by some agency of the church so that they cannot be classed as wholly untouched.

Since only about eight families who attend church have lived here more than twenty years, the church has not had unhindered opportunity to mold the community according to one pattern. Ten other organizations ask for loyal support and their standards of membership as practiced are usually higher than the relaxed discipline of the church. As for denominationalism, has not Rufus Jones reminded us that George Fox was not a birthright Friend?

In addition to Micah's own answer, the unblazed trail ahead may only be indicated by *needs* and followed by faith: 1. *Experimental knowledge*—"I have met with my God, I have met with my Saviour;" 2. *Practice*—a rediscovery of the meaning of the "priesthood of believers;" 3. *Communication* — a reinterpretation of the meaning of evangelism as distinguished from the prejudices associated with revivalism; 4. *Obedience* —the willingness, to quote a phrase often used by our pastor, "to sit at the feet of Christ and learn of Him."

Senaor Edward Johnson of Colorado says "(By 1946) the present wars will have ended. War hysteria will have subsided. Our heads will be cooler; our judgments better. The veterans will be home. Let the question of compulsory military training become the issue in 1946."

AN OPPORTUNITY TO SERVE

After eleven years of efficient and devoted service in the management of the Huntington Home, Amesbury, Massachusetts, Almira B. Elliott resigned from her appointment as matron at the end of the year.

Huntington Home is an important part of the Yearly Meeting of Friends for New England, and is under the supervision of the Board of Care and Relief of the Yearly Meeting. There are usually from twelve to sixteen residents. Any well-concerned Friend who is interested in the appointment as matron may communicate with Ernest C. Ainsworth, 64 Whitehall Road, Amesbury, Massachusetts.

STATEMENT OF HONOLULU FRIENDS RESIDENT ALIEN JAPANESE

Discussion in periodicals, news items, and mainland letters keep before us the plight of the older generation Japanese. The ever present anxiety of their American-born children, those serving on various fronts, and those engaged in important civilian occupations, relative to the welfare of their parents and loyal friends, should be shared by all thoughtful Americans.

In the gravity of their concern and ours, we urge that some definite action be taken in this crisis to reassure both the younger and older generations that we appreciate the fine loyalty of the great majority of the older generation. We desire to see them incorporated more completely into our American pattern of life.

Here in Hawaii, because of greater understanding of their situation, the American pattern has withstood the pressure of war far better than it did on the West Coast. In general, aside from certain restrictions now largely removed, alien Japanese in Hawaii have not been greatly upset in their way of life. And, as might be expected, the result has been appreciation from them and an increased feeling of solidarity with the whole community. Although several aliens and some citizens have been interned, there have been no known acts of sabotage by residents of the Territory.

It seems to us that we should not rest in our efforts. Many of these same aliens have sacrificed much in war, giving their own sons as soldiers; many have worked loyally in essential services, and all have submitted to restrictions gracefully. Some recognition and assurance should be given them.

Frequent mainland repetition of threats to their safety places upon representative groups in Hawaii the responsibility of making known our Island experiences and convictions.

To allay any fears of such action we would specifically urge the enactment of a Congressional resolution which would give to those against whom there are no verified charges of disloyalty the feeling of assured status within our democratic framework. We have a strong conviction that an opportunity should be given to all such loyal aliens for full naturalization as citizens of the United States of America.

TOWARD INTERRACIAL ADJUSTMENT

By R. B. Eleazer

Talking once with an African prince about his native state of Uganda, I was surprised to hear him say: "The people of Uganda, you know, have a very old civilization."

As a matter of fact I didn't know that, at all. I didn't even think it true. So, quite puzzled, I asked, "But what do you mean by civilization?" "Just good manners," he replied, "good manners."

That was not a bad definition, after all, I had to admit; nor is it a bad beginning for a discussion of interracial adjustment. So, in our efforts to improve conditions, let's begin right there with this resolution:

Good Manners

1. We shall make "good manners" an invariable rule in our relations with people, treating them always with courtesy and consideration, irrespective of race. In the case of a less-advantaged group we shall be especially careful to follow this rule.

A smile, a friendly greeting, a word of thanks for service rendered, a watchful eye for opportunities to serve in turn, a sincere expression of personal interest, cheerful recognition of the rights and dignity of others—these are simple, kindly, everyday things that cost little, but mean a lot. What power they have to sweeten human relationships! "Just good manners;" a good beginning, surely.

And Something More

2. Our religion has a further word along the same line. It reminds us that those of another race, no less than ourselves, are members of God's great human family; that each therefore has divine values that we must respect, divine possibilities that we dare not disregard.

So, in the second place, we shall resolve never to hold a human being in contempt; never to humiliate even the humblest; never to withhold from any the opportunity to be and to do the best of which he is capable. Rather shall we seek to assure every one of our respect, our confidence, and our good will, knowing full well that only thus can we hope to be really helpful to any one.

Taken from a statement of the Board of Education of the Methodist Church.

GIVEN TO HOSPITALITY

By A. Edward Kelsey

Snowbound in a hospitable Quaker home in western Ohio, we took down Longfellow's poems and read again "Elizabeth," one of the *Tales of a Wayside Inn*. It is a sweet love tale of colonial Quakerism in Pennsylvania which ends with the marriage of the traveling Friend with the pioneer Quaker maiden at whose door he was cordially welcomed in a snow storm.

How many happy marriages in our Society have resulted from hospitality extended to traveling Friends. In my own family history, I recall that my grandfather Kelsey, an elder, accompanied a Friends' minister on a religious visit to New York state in 1859 and was entertained by my grandfather Atwater. This resulted in the acquaintance and marriage of my parents, whose Quaker descendents now are scattered from coast to coast.

As we look back to the days of our childhood, how many of us can thank God that we were reared in hospitable homes. The doors of the Meetinghouse were usually closed five or six days a week but those of our fathers' homes were open to Friends and strangers every day, and perhaps the influence of guests in our homes was greater than their messages in Meetings.

We can never forget the generous hospitality we enjoyed in Arab homes and villages both in Palestine and Egypt. A perfect stranger may go into an Arab village and soon he will be conducted to a guest house where villagers will assemble and Turkish coffee be served. If one will tarry long enough a bountiful meal will be prepared and the guest urged to spend the night. If you have even a little knowledge of Arabic, you will say, "Always," signifying the wish that they may always be able to extend hospitality, to which your host responds, "Two healths to you."

One of the richest and most far-reaching friendships of my life, extending over half a century, was begun at the close of a Meeting for Worship, as a result of my mother's inviting a stranger school teacher home for Sunday dinner.

An Arab boy in our Ram Allah School once defined a hotel as a house in a city where you stop when you have no relatives or friends in that place.

Quaker hospitality has been almost proverbial, but as life becomes more complicated may we not neglect the maintenance of the "prophets chamber" in our homes, and remember the words of scripture, "Be not forgetful to entertain strangers for thereby some have entertained angels unawares."

How easy it is to forget that the things of the spirit are so much more powerful than material things.

Twentieth Century Homesteading

By Frank P. Donovan, Jr.

THE day of homesteading is not over! True, the era of squatting, staking claims and other primitive methods of settlement has passed, along with the covered wagon and Wells Fargo express: but homesteading has not suffered a similar fate at least not in North Dakota. Just as our government virtually gave land to western pioneers in the '70s and '80s to expedite settlement and aid development, so it is doing almost the same thing today. Yes, homesteading goes on, modified, mechanized, modernized, yet basically achieving the same ends it did during the last half of the nineteenth century.

To get a clear picture of twentieth century homesteading let us look at the Buford-Trenton reclamation and irrigation project in western North Dakota. Here is a fourteen thousand-acre site dedicated to developing land, increasing crop production, and establishing new values for rural peoples. Directed by the Farm Security Administration with the assistance of the American Friends' Service Committee, this project opens a new frontier for the farmer. Perhaps we should say reopens for in previous years some Trenton folk tried their hand at the plow in this arid country with little success. Others earned a modest living until the stock market crash of '29 made market prices plummet well below sustenance levels. Then came years of drouth with no crops at all. And then came the Federal Security Administrative.

The government's plan of rehabilitation was twofold: to make the land suitable for farming and to build homes acceptable to farmers. Both called for technical skills and plenty of man-hours of labor. The Bureau of Reclamation joined with the FSA to provide the former, and the WPA and later the CCC took care of the latter. But the war soon made domestic relief measures unnecessary and the Army took most of the CCC's.

And the project? It was left to the mercies of field mice, coyotes and the elements. Although a good portion of the irrigation ditches were completed, not a house was built nor did there seem to be any likihood that any more work would be done until after the war.

At this juncture the Quakers, desiring to find locales suitable for new Civilian Public Service camps, heard of the ill-fated Buford-Trenton undertaking. In short order, plans for CPS Unit Number 94 were completed and by April 1943 a carload of young men disembarked at Trenton station.

Now there are about one hundred and twenty-five assignees in this Dakota camp committed to "work of national importance." Methodists and Friends; Catholics and the Evangelical-Reformed; Baptists and Brethren; Presbyterians

A C.P.S. man surveys Dakota land for reclamation.

and Jehovah's Witnesses' labor side by side driving seventeen-ton Caterpillar Diesel tractors which pull giant carryalls for land leveling; running draglines for new irrigation canals; or mixing concrete and shaping joists for farm houses. They, too, are aiding their country, not by fighting, but by doing their share, in the words of George Fox, "to take away the occasion for war." By making land tillable, building low-cost homes for the tillers and aiding the "homesteaders" to produce additional crops for a famine-stricken post war world, they supply the first requisite of reconstruction—food.

It would cost a great amount to complete this project, either by pre or post Pearl Harbor wage scales. Indeed, the largest single item of expenditure is for labor. But this is an undertaking directly financed by one of the three so-called "peace churches," the Brethren and Mennonites complete the triad, aided by contributions from a score of other communions. A few of the men foot their own bills yet, by and large, the bulk of expense is underwritten by the Friends' Service Committee. So instead of receiving a salary, each "workman" is allotted $30 monthly by the Committee of which $2.50 is refunded as "wages," the balance covers board and upkeep.

Here then is a mission on the home front. A mission to aid the farmer; to give him the privilege of buying a farm and home at below-cost rates with liberal long-term payments. It sounds good in theory! It looks even better in practice. One has only to see twenty-three miles of irrigation canal with possibly three times as many lateral ditches, which are nearly completed. One has only to observe innumerable miles of flat, tillable land, for approximately one-third of the fourteen thousand-acre project is cleared, leveled, and ready for the farmer. Finally one has only to witness home-building, barn fabrication and poultry-house construction going on apace. Today there are thirteen farm houses and other necessary adjuncts for husbandry, ready for man and beast. Indeed, most of them are already occupied. When finished there will be one hundred sixty complete farming units, composed of one hundred-acre sections of land.

Church and State for the first time in American history have come together—an ecclesiastical tradition of non-military service ably functioning in war-time economy—with the acknowleged respect for the rights of conscience and duty to God and man as the conscriptee, within certain limitations, may interpret it. And by so doing this significant all-time project was not permitted to lie dormant. Thanks to FSA technical assistance, the Bureau of Reclamation has since finished its portion of work and moved to other quarters, and conscientious objector labor, rural rehabilitation is continued in spite of the global conflict.

It will be remembered in years of peace and plenty as in times of war and want. For where else can the farmer get a trim two-room and basement home, with provisions for enlargement when building-material priorities are lifted, on one hundred acres of irrigated land at cost *less labor charges*. Yes, not only farm and farmhouse but necessary auxiliaries for successful agronomy, which in this case includes a sturdy red barn to accommodate four cows and a team of horses, a chicken coop for one hundred twenty-five laying hens, a mobile hog house and a well of clear cold water.

This is homesteading, twentieth century homesteading — a product of Church and State.

Archbishop Richard J. Cushing of Boston states, "We all know that compulsory military service is another route to future war. You do not want your children entering another war twenty-five years from now."

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

A SCHOOL FOR PROPHETS

Taken from Gilbert Kilpack's
The Idea of a Retreat

For the Lord giveth wisdom out of his mouth cometh knowledge and understanding.

Proverbs 2:6.

* * * *

The impulse to retire from the confusion of cities, to break away from the anodyne of well-worn habit, to escape from the banality of ordinary life and, in a place of seclusion, seek a renewal of life has always lain at the heart of man's journey after God and Truth.

* * * *

Nor these alone, but other gains we bring:
For many days shall ring
Within our hearts the laughter and the songs,
The kindly word, the greeting or farewell;
For truly we can tell
Of gladness that to friends alone belongs:

But best of all, the vision of the true.
That came to us anew,
Seeking together; and the strength divine,
When He who bade us come apart and rest
Himself became our Guest,
And with us brake the Bread and poured the Wine.

EFFIE RYLE.

* * * *

In a world where so much that has been held sacred in the past is now falling apart, some new heroic effort must be made to lay hold of divine certainty.

It is not that we have no clue for our search, we have it in Jesus of Galilee and in all the saints who have illumined the centuries, and the clue is that Spirit which has been a spring of life to men of all ages and in all places. But we must let that Spirit find its peculiar incarnations in our century—that is our great adventure.

* * * *

Retreat is a time for worship. It is not through self-inspection or even perfect honesty that the miracle of human transformation is finally achieved, but through times of worship, when the evil in us is cast down and the good raised up and the love of God comes in as a great invasion.

God's love of man is all-embracing, it is all that counts—that is the summit of worship and, if it is not the great reality of life, the fault lies not in our frail human constitution, nor in our environment, nor in our limited knowledge, but simply in our unwillingness to respond to his everlasting concern for us.

* * * *

Retreat is a time to study the ways and laws of spiritual discipline. There is no set formula for living the Christian life, there is only the Inward Teacher. But there is a great heritage of deep counsel which has been forged out in the lives of numberless poets, saints, and seers of all ages and it will assist us in bringing our lives under the divine control.

* * * *

Some of us are valiant to serve the Christ but are not patient enough to let the Christ serve us. To serve without being served is the awful heresy of our age. We must be humbled and brought low and filled with the truth before we can be trusted to serve the wide world. The world must be reformed, but the reform must start from within—within ourselves.

* * * *

O Master, thankfully we acknowledge what Thou hast bestowed on us; wide spaces of earth, open skies; bird's voices and the many-colored smiles of flowers; the benison of food; the fireside's welcome at the close of day; our comrades drawn to closer companionship by laughter, and song, and converse; new thoughts and visions opened to our minds; and best of all, at whiles that silence when Thy voice alone was heard.

EFFIE RYLE.

PANGS OF CONSCIENCE

When the Army finds a man physically unfit for military service, it sends him back to civilian life with the hope that his abilities will make a contribution to the war effort. When it finds a man psychologically unfit for military service, it does the same thing. But when it finds a man conscientiously unfit—that is, unable to render military service because of conscientious scruples—it treats him in quite different fashion. It packs him off to something called a Civilian Public Service Camp and assigns him to something called "work of national importance" without taking any account whatever of his ability to render more useful service in some other sphere.

Consider the case of Don Charles DeVault by way of illustration. When this country entered the war, Dr. DeVault was engaged in teaching and research in physical chemistry at Stanford University in California. He had earned his Ph.D. at the University of California the preceding year. By order of his local Selective Service Board, he was classified II-A and given a six-month deferment on occupational grounds, although he had asked to be classified IV-E as a conscientious objector, as, on his record and his beliefs, he was. Later he was deferred again, this time in class II-B, indicating that his work at the university was considered essential to the war effort.

The following year, however, a Government appeal agent challenged his classification, and the appeal board placed him in 1-A-O for noncombat service. He refused induction into the Army, was arrested, tried and sentenced to eighteen months in the Federal Penitentiary at McNeil Island. When he had served half this term, he was paroled, re-classified IV-E (which was what he had requested originally) and sent to the Civilian Public Service labor camp at Mancos, Colo. There from 7:30 in the morning to 5:00 in the afternoon, he dug ditches, picked up rocks and drove trucks. But in his leisure time he teamed up with another chemist in the camp and began research into the molds from which penicillin is produced. To carry on this research work more effectively he asked for detached service. "As I work with a shovel or lean on it or drive a truck during the fifty-one hours per week that I am prevented from being useful in any way comparable to what I can do to help the world situation," he wrote, "I cannot help but worry about the problem. It is not that we object to making sacrifices, because we do not. It is the uselessness of the particular sacrifices that the authorities designate for us."

The sole outcome of this plea was an order transferring him to the Government camp at Germfask in northern Michigan where rebellious or "noncooperative" objectors are concentrated. There he began again his penicillin research. He gave up his furlough time to carry it on. He purchased equipment out of the five dollars monthly allowance granted to him by Selective Service. When his experiments had reached what seemed to him a fruitful stage and when his parole period had expired, he appealed again for detached service. He was refused. In turn, he refused to report for the regular camp assignments. "Henceforth," he declared, "I shall be reporting for work on penicillin or related subjects." He has been arrested and is now awaiting another sentence to prison.

If there is any sense in this wasting of a man's skill, we cannot see it. If there is any justice in this punishment of a man because of his conscience, it is beyond our discernment. We say that this is stupid and ugly—and unbecoming to a great free people engaged in a war for the freedom of the human conscience.

—*Washington Post.*

Forum

THE AMERICAN FRIEND WINS DEBATE

Editor, THE AMERICAN FRIEND:

A few weeks ago I was the speaker at the annual banquet given by the Rotary and Kiwanis Clubs to the public school teachers. About one hundred and twenty-five were present. My subject was, "A Just and Durable Peace." At the conclusion of the banquet, two women from the Christian church who were soon to present the affirmative in a debate asked my help. The subject was, "Resolved that the church should be represented at the peace table." They wanted some material. I went through my files of THE AMERICAN FRIEND and gave them several marked copies in which there was material bearing on the subject.

It so happened that I had already been chosen as one of the three judges. The affirmative won by all three decisions. One of the two women, a civic leader as well as outstanding church woman, came to me after the debate and said, "I want to subscribe for THE AMERICAN FRIEND." So here it is.

CHARLES O. WHITELY.

RETURN TO "QUAKER MEETING?"

Editor, THE AMERICAN FRIEND:

Many Friends are particularly conscious, in this war time, of the contrast between our behavior as Friends today and the standards of behavior brought to mind by such names as George Fox and John Woolman. Some young Friends in prisons and in Civilian Public Service Camps, for example, find themselves confronted forcibly with the question, "What does Quakerism offer to Christendom which other Christian denominations do not offer?"

In a consideration of the role of the Society of Friends, our first hope is that we as members may become more devout and consistent followers of Christ. But this is the hope in all denominations. The peace testimony, for example, is regarded by religious objectors, among others, as an essential Christian practice, a practice shared to some extent by all denominations.

Our second hope for Quakerism is that it renew its peculiar contribution to Christendom. Surely the most distinct contribution of Friends is the democratic meeting for worship on the basis of silence. The conduct of meetings for business, and the omission of baptism by water and other outward ceremonies are also important, but they are less neglected by Friends over the country than is the "Quaker Meeting" for worship.

"Except the Lord build the house, they labor in vain that built it." A meeting for worship on the basis of silence, like a programmed service, may be lifeless if the members are not eager in their seeking, and sensitive to the "seed" of goodness and power within, and if members are not ready to speak to the encouragement of that seed. Building a Quaker meeting where there was none, or where programmed services have replaced those of the free ministry and quiet search, will require a strong movement among young Friends and new Friends.

Do young Friends wish to take time to develop, over the years, meetings which are conducted after the manner of Friends? Members of such meetings must be ready to take time to prepare themselves daily in private and family devotions if the meetings are to be fruitful and if members are to grow in Christian love and in spiritual strength.

Quakerism is more than sincerity. All Christians in this war time are sincere to the best of their abilities. Quakerism is more than tolerance. It is demonstrated love for all people of all races. It is strong intolerance of evil practices and institutions. Yet, to these qualities other Christian groups lay claim. Quakerism is a form of Christianity to which the meeting for worship on the basis of silence is peculiar. Is it not time to return to "Quaker Meeting?"

FRANCIS D. HOLE.

C.P.S. Camp 23,
Coshocton, Ohio.

Book Reviews

WAR, PEACE, AND NONRESISTANCE

By GUY F. HERSHBERGER

Herald Press, 610-614 Walnut Avenue, Scottsdale, Pa.; 398 pp.; Price, $2.50.

The past twenty-five years have witnessed a growing interest in the moral and religious aspects of Christian peace and nonresistance. Some large bodies of Protestant Christians have begun to face the religious and theological implications involved in war and participation in the same. Considerable literature has also appeared dealing with peace and war from the Christian viewpoint. Earlier this increased discussion had been largely in the realm of theory, for most of the nations were not openly at war. But more recently the problem has become very concrete, for most of the world is engaged in armed conflict.

Mennonites, along with certain other groups of Christians, have historically held to the principle of nonresistance as being the scriptural and practical way of life for the Christian believer. Much has been written by members of these groups on the varied phases of this subject and on its moral implications for the individual. But so far there had existed no comprehensive presentation covering all the phases of the subject of Christian peace and nonresistance as these are related to conditions in the world. The present book by Professor Hershberger is designed to meet the need for such a presentation of the subject.

—*Herald Press.*

THE GENIUS OF PUBLIC WORSHIP

By CHARLES H. HEIMSATH

Charles Scribner's Sons, New York, 1944; 204 pp.; Price, $2.50.

(A Religious Book Club Selection)

Dr. Charles H. Heimsath has made a significant contribution in this book on public worship. He states his purpose in the foreword to be "to explain in simple and non-technical language the meaning and usage of *public* worship as distinguished from *private* worship." This he accomplishes remarkably well.

Public worship is presented as a ceremonial art. The author reveals the way in which the ceremonial is rooted back in Hebrew tradition, showing that "the historic survival of certain forms in Christian worship is—a stalwart evidence of their true witness to religious reality." (p. 42) He traces these patterns through the Catholic Mass; then shows the difference in the Catholic ceremonial and the Protestant non-sacremental ceremonial.

The author draws from his own rich experience in the chapters dealing with the various patterns of worship. These chapters are based on his own contact with the communions used as illustrations. In dealing with Quaker worship he has done as have many others, he has selected the "typical" Quaker worship from a pattern which represents less than fifty percent of the Quaker Meetings in the United States. We could not agree with this statment: "—so the Quaker worship, by giving over church organization, cannot serve society." (p. 148) *Out of Quaker worship* have come tender consciences with concerns that have served society well; John Woolman being a notable example. These Friends with concerns have always created whatever form of organization was best fitted to be vehicles for the concerns.

The book is worth the price if the reader digests no more than the chapter on "The Child In The Midst." The plea is for a worship-centered church. These two sentences present the concern of this chapter: "One reason why boys and girls of high school age leave the church is because they have not been previously taught to worship *in the church*." "If the child, therefore, is ever to learn to worship, he must learn to worship *from* his elders *in* the church."

Read the book. It will give you a keener appreciation for the public worship of the church.

NORVAL E. WEBB.

QUAKERDOM · AT · LARGE

On December 23, 1944, Amanda M. Woodward, mother of the late Walter C. Woodward, celebrated her ninetieth birthday at the home of her daughter, Mrs. William A. King, in Portland, Oregon. Although being in Portland for the holidays, she still resides in the old home at 200 North River Street, Newberg, Oregon, which has been frequented by so many friendly folk through the years. Here, she and Ezra Woodward worked for the betterment of the community and the Meeting, and in the interest of Pacific College. Although advanced in years, Amanda Woodward is keenly alert, not only to matters of local interest in the community, but also to problems of national and international portent as well. She continues to send news items to the local paper, the *Newberg Graphic*, of which her husband, E. H. Woodward, was editor for thirty years.

* * * *

The poem by Esther Griffin White, which appears earlier in this issue, was first published in *The Little Paper*, of which she was editor, and later appeared in a booklet with an etching by Howard Leigh, of St. Andrews church, which is located in Richmond, also with a water color of the church by George H. Baker and was made into a process plate with a drawing by Elmer Porter; all of the above are well known artists.

NEWS OF OUR MEETINGS

The spiritual uplift which Dean Gregory of Hortonville, Indiana, brought to Friendsville, Tennessee, in a series of meetings which he conducted, continues to be felt. He was assisted in these services by the minister of the Meeting, Richard R. Newby, and by Marvin Jones who directed the song service.

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On December 10, Westfield, Indiana, Friends gave special recognition to the William Penn Tercentenary. Errol T. Elliott gave a stimulating address at the evening service on "William Penn and His Message for Today." Another feature was an exhibit in one of the class rooms of pictures, pamphlets, and book lists on the subject, biographies of William Penn, and books written by him.

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On the Sunday preceding Christmas, following a brief Bible School period, Piney Woods Friends at Belvidere, North Carolina, enjoyed a beautiful pageant, depicting the holy advent of our Lord through the reading of scripture, prophecies, poetry, and the use of music, hymns, etc. The minister, Ben H. Millikan, and Lucy White read the scripture portions, and the scenes were interspersed with congregational singing led by the choir, and special numbers. An inspirational sermonette by the minister, and the distribution of the annual Christmas treat closed the service. On that day, also, the Sunday School presented the minister with a Scofield Reference Bible, in appreciation of his services.

* * * *

Anderson Monthly Meeting of Friends have accepted John Bartram Shields as a minister of the gospel. He has been duly recorded by the Ministry and Oversight Meeting of Indiana Yearly Meeting, upon recommendation of the Chairmen of the Study Course Committee and of the Pastoral and Evangelistic Committee, after having completed studies under their care.

* * * *

The Bible School and Meeting of Central Friends, High Point, North Carolina, were presented with a portrait of Alice Paige White by the Junior Elizabeth Fry Class. She has been their teacher for a number of years. This was of much interest to the Meeting, the Yearly Meeting, and to other groups which she has served so well. Samuel L. Haworth of Guilford College was the speaker at the unveiling.

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Long Beach, California, Friends designated the month of November as Stewardship Month, all of the receipts for that period, amounting to about one thousand dollars, were given to the Yearly Meeting Service Committee. Donald B. Spitler, minister, and wife attended the Conference on Conscription, held in Richmond, Indiana. On the evening of December 3, twenty-two young men and women from the Christian Service Organization, a gospel team of service, were in charge of the evening service at First Friends. The women of the church meet regularly for Friends service work, making quilts, lap robes, and collecting and repairing clothing. The Woman's Missionary Society, the Sunday School, and the Young People of the church, each put on Christmas programs which proved to be very enjoyable.

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Los Angeles Friends Meeting observed the holiday season with appropriate programs. During the Sunday School hour, the children presented exercises and, in the evening, some of them shared in a short play. The Christmas story was then presented by means of colored slides shown by Herbert Lund of Bell Meeting. On New Year's Eve, Friends enjoyed a social hour after the evening service, and entered the New Year in a fellowship of prayer. Joy Ridderhof and Ann Sherwood returned from a nine-months trip through Mexico and Central America. Gospel records were made in the language of twenty-seven Indian tribes whose languages are just being reduced to writing. On December 10, the Meeting was visited by W. Lester and Mae B. Stanton, missionaries on furlough from Guatemala. They showed maps, pictures and gave challenging personal messages on the power of Christ in transforming lives.

* * * *

On Sunday evening, November 26, Marshalltown Friends held a farewell for Mary Cotton, one of the members who is leaving for Highgate, Jamaica, to do medical missionary work under the sponsorship of the Friends Educational Council. Mary Cotton brought the message of the evening, telling of her call and of the work which she had done in Jamaica a few years ago when she served there. A substantial love offering was given her by the members. The Christmas program was given on the evening of December 22, the children and young people taking part. Orval H. Cox, minister, was in charge of devotions and read the story of "The White Gifts for the King" — the offering amounting to $124.29. The Young People went caroling and brought cheer to some of the older members and shut-ins. The study of Palestine, under the direction of George H. Lewis, was interesting and, on December 31, pictures were shown at the evening worship service.

Special evangelistic meetings were held in First Friends church, of Marshalltown, Iowa, from December 3 to 17, with William J. Murphy of Bellvue, Washington, in charge. Many expressed appreciation of his most helpful ministry. The minister and William Murphy visited in the homes and contacted a number who were not being reached by the church services. On the closing Sunday, a large group enjoyed a carry-in dinner. It is felt that William Murphy left something of permanent value in this Meeting.

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Allen's Neck Meeting in Massachusetts, has completed a three months program of varied activities. A Rally Day was observed at all the sessions on October 22, with a good attendance. The

Dartmouth Monthly Meeting was held on October 25, the roll call was given, letters were read, and special music presented. Norman E. Trafton of Newport Friends Meeting gave a splendid address. International Temperance Sunday was observed on October 29, with the W.C.T.U. as guests. Missionary Sunday was observed on November 5, recognition being given particularly to the fiftieth anniversary of the organization of the American Friends Board of Missions. Mary Gifford, president of the Woman's Missionary Society, presided, while Frances E. Wheeler, of Uxbridge, Chairman of the Palestine Field Committee, was the speaker.

The Young Friends served a turkey dinner to farmers of the community on November 30. The Young People assisted in the Christmas music at the worship service and then continued with singing Christmas carols to the shut-ins of the community. The intermediate classes also assisted by reading various Scripture selections. Following the reading of a Christmas story, gifts were distributed from the Christmas tree. The tree was a beautiful silver spruce which had been for many years on the lawn of the Sunday School Superintendent. Florence M., Roberta, and George A. Selleck of the Boston Meeting were guests at the Christmas exercises. In December, the Bible School, under the direction of Jennie Gifford, sent letters to the young men in service, enclosing snapshots of the Meetinghouse. Two shipments of clothing have been made to the Service Committee. Twelve new members have been received in the Meeting during the year.

RELIGION AND RUSSIA

For several months news has been filtering through from Russia indicating that important changes have been taking place in the attitude of the government toward the church and the publication of Christian literature.

For more than a year, a Soviet Council on Greek Orthodox Church Affairs has been at work in the interest of the rehabilitation of religious organizations and services, in harmony with the basic principle of separation of church and state. Not only has the Greek Orthodox Church been recognized and its historical character and organization revised, but freedom of worship has also been extended to other churches and religious groups.

The Russian Greek Orthodox Church has never had Sunday Schools or young people's organizations, but children and young people may now be assembled for religious instruction by clergymen or parents; as in America, however, no religious teaching may be given in the schools.

Within the necessary limits imposed by paper rationing, permission has been given for the printing of Testaments, prayer books and liturgical books needed in connection with the regular church services. This information comes in news dispatches reporting interviews with Soviet Government officials who supervise church affairs in behalf of the Soviet Government.—*From Bible Society Record.*

TO FRIENDS MEETINGS ABOUT JAMAICA RELIEF

One of our meetings has just forwarded to the office of the American Friends Board of Missions an appeal that was received from an individual for aid in restoring the damage caused to our property in Jamaica. This letter states that appeals are being made to other meetings for the same purpose. We are asking Friends to ignore this appeal as this need has been fully met. The meetings responded generously to the call made through the *Friendly Flashes.*

There is still a question as to whether Friends should be asked to contribute to a fund to help individual families restore their homes which were destroyed in the hurricane and to help feed those who have had to depend upon public support. However, this is being investigated and will be reported officially through our Friends papers if there should be such a need.

MERLE L. DAVIS.

CONTRIBUTORS

FRANK P. DONOVAN JR.—CPS assignee, Stadium South Tower, University of Minnesota, Minneapolis.

PAUL COMLEY FRENCH — Director National Service Board of Religious Objectors, 741 Massachusetts Avenue, N. W., Washington 1, D. C.

GEORGE EDMUND HAYNES — Executive Secretary Department of Race Relations, The Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City.

A. EDWARD KELSEY—returned missionary of the American Friends Board of Missions, from Palestine, now traveling in the United States.

ESTHER LITTLER — Member of Valley Mills Meeting of Western Yearly Meeting. R.R., Indianapolis, Indiana.

CLARENCE E. PICKETT — Executive Secretary, American Friends Service Committee, 20 South 12th Street, Philadelphia.

D. ELTON TRUEBLOOD — Professor of Philosophy and Chaplain, Stanford University, California, present address Newtown, Connecticut.

ESTHER GRIFFIN WHITE—110 South 9th Street, Richmond, Indiana, member First Friends Meeting, Richmond.

ADDITIONAL CONSCRIPTION MEASURES

At least seven different conscription bills have been introduced into Congress since the new year. Most of these proposals are for the immediate *wartime* conscription of either labor, 4F's or nurses, and contain no provisions for conscientious objectors. A bill, however, calling for the *peacetime* conscription of all males 18 to 23 years old for a year's military training has been introduced into Congress by Chairman May of the House Military Affairs Committee. Hearings on this measure, which contains no conscience clause, are scheduled to begin January 29. In the meantime, pacifist leaders who are conferring on these bills in Washington, report that *one Congressman said he was getting only one or two letters a day against peacetime conscription and that if the measure is to be defeated in Congress, he and his colleagues ought to be receiving "40 to 50 letters a day."* (A copy of the proposed "National Military Training Act of 1945"—the May Bill—is being sent to each F-CPS camp and special service unit.)

BIRTHS

CRAWFORD—To Dale and Lucile Crawford, members of Amboy, Indiana, Friends Meeting, a daughter, Kathleen Sue, on November 20.

HUNT — To Byron and Ruth Alice Hunt, members of Amboy, Indiana, Friends Meeting, a son, Noel Edward, on December 21.

MORRIS—To B. Frank and Evelyn Morris, on November 19, a son, Larry Gene, at New Providence, Iowa.

SAPP—To Thomas and Frances Sapp of Westland Meeting, Greenfield, Indiana, on December 30, a son, James Lindley.

WEBER — To Stephen Crane and Margaret Kershner Weber, a daughter, Joyce Lorraine, on November 19, at Glenn Ridge, New Jersey.

MARRIAGES

CLARK-HENDRICKSON — Betty J. Hendrickson, daughter of Mr. and Mrs. Will Hendrickson of Winchester, Indiana, to Buell R. Clark, son of Mr. and Mrs. B. D. Clark of Lynn, Indiana, on January 11, with Fred E. Smith officiating.

DELAMARTER-HARVEY—Thelda Harvey, daughter of Guy W. and Versa Harvey, to Floyd Delamarter on December 13, at University Friends Church in Wichita. The service was conducted by John Harvey, of Oskaloosa, Iowa, brother of the bride, and Robert Cope.

ENDICOTT-RAYLE—Ruth Rayle, daughter of Russell and Ella Rayle of Westfield, Indiana, to Edwin Endicott, of Marion, Ohio, at Friends Meeting, Westfield, on November 28. Orval H. Cox, a former minister, and Ralph Lawrence, the present minister, shared in the ceremony.

HOSKINS-AUGUR — Gertrude Elizabeth Augur to Lewis W. Hoskins, son of Alvin and Maggie Hoskins of Paton, Iowa, on May 22, at Immanuel Congregational Church, Hartford, Connecticut, with the

cousin of the bride officiating. Both are students at Hartford Theological Seminary.

MORFORD - SANDERS — Martha Louise Sanders, daughter of Mr. and Mrs. V. O. Hendre of Westfield, to Joseph Ralph Morford, son of Clifton and Frances Morford, of Hortonville, at Friends Church, Westfield, Indiana, on December 16. Ralph Lawrence was the minister in charge. The bride is a granddaughter of Walter and Elma Sanders, Indianapolis.

DEATHS

GRAY—John Kershaw Gray on November 2 at the home of his daughter, Lois Hays, near Ringwood, Oklahoma, aged eighty-three years. He has been a member of Friends for over fifty years and had served the Meetings, with which he was associated, in many different capacities. Samuel R. Heath was in charge of the services held at Boulder, Colorado. He leaves his wife, Jennie Gray; two daughters, Esther Coppock and Lois Hays; and two grandchildren, Esther Marie and Charles Hays.

HACKNEY—John L. Hackney, on January 7, near Friendsville, Tennessee, at the age of eighty-eight years. He was united in marriage to Minta Duncan who preceded him in death. He was a birthright Friend and a lifelong member of Hickory Valley Monthly Meeting. He was a member of the Board of Directors of Friendsville Academy for more than thirty years, being president emeritus at the time of his death.

HILL—Abbie Lois Hill on January 3, at Wichita, Kansas, following a short illness. She was president of the Woman's Union of University Friends. Services were conducted by Robert Cope and John D. Mills. She is survived by the husband, Paul L. Hill; a daughter, Lois Chance, and a son, John Hill.

JONES—Barclay L. Jones on January 4, at Philadelphia, Pa. He was the son of I. Lincoln and Lora S. Jones of South China, Maine. He attended Oak Grove and Moses Brown Schools and received degrees from Brown and Chicago Universities. After having taught a few years at Westtown, for the past twenty years he has been Headmaster at Friends Central School at Overbrook. He was a true Friend and educator and his loss will be keenly felt. Surviving are his wife, Esther Coffin Jones, four daughters; his mother, two sisters and two brothers. Services were held on Sunday at the Haverford Meeting, with Rufus M. Jones giving the message.

KITTRELL — Cora Hadley Kittrell, daughter of Evan and Susan Nickerson Hadley, on December 14, at Cincinnati, Ohio, in her seventy-sixth year. She was born in Clinton County, Ohio, near the Springfield Meeting of which she was a birthright member. She was united in marriage with John Kittrell, a Friends minister, who preceded her in death twenty-two years ago. She was active in helping to strengthen the Friends Meeting in Cincinnati since her residence there. Services were conducted by Clyde Williams in the Springfield Meetinghouse, Clinton County, Ohio.

MEKEEL — Gertrude Mekeel of South Ashfield, Massachusetts, on December 24, at the age of seventy-two years. She was a member of the Poughkeepsie Monthly Meeting. For a number of years, she was Clerk of Yorktown Monthly Meeting and served on the Permanent Board of New York Yearly Meeting and on the Board of Trustees of Oakwood School. She was the daughter of Jacob and Mary Jane Height Mekeel. Surviving are the husband, Niles I. Mekeel; four children, Alice Stedman of Murfeesboro, Tennessee; Evelyn Burrill of Wellesley, Massachusetts; Niles I. Mekeel Jr. of Glenshaw, Pa.; and Arthur J. Mekeel of Oskaloosa, Iowa; nine grandchildren and a brother, David Mekeel of Pittsburg, Pa.

MENDENHALL—Leander Mendenhall on December 26, at Winchester, Indiana. He was a birthright Friend and had been active in the Sabbath School and in the Meeting as trustee and elder, and also as trustee of the James Moorman Orphan's Home. Surviving are his wife, Leila Reynard Mendenhall; two daughters, Mrs. Thomas Cobb Whitner, Elizabeth, New Jersey, and Mrs. Guy Fisher, Winchester, Indiana; two brothers, Barzilla and Dr. Elwood Mendenhall; three sisters, Alice Moore, Florence Templin, and Clara Ballinger. Services were held in the Winchester Friends Meeting, with R. Aaron Napier, the minister, in charge.

MILLS — Sgt. Sidney Alvord, son of Elden H. and Florence Hadley Mills, West Hartford, Connecticut, on December 1, at twenty-five years of age. He was killed in action somewhere on the Western European Front. He was a graduate of Oakwood School, Poughkeepsie, New York; and Trinity College, Hartford, and was a member of the Brooklyn Meeting of New York Monthly Meeting. He is survived by his wife, Virginia Olson Mills; his parents; two sisters, Dorothy G. and Marilyn; and one brother, Elden H. Jr.

THOMAS—Atley E. Thomas on November 28 at the age of seventy-one years. He was the son of Jeremiah and Luzena Thomas who took their family of five children from Lynn, Indiana, to Long Lake, Michigan. They, with other pioneers from Indiana, established the Long Lake Meeting and Quarterly Meeting in the Grand Traverse region. He was the grandson of Francis W. and Rebecca Thomas, and William and Ruth Johnson. He leaves one brother, Oscar, of Flint, Michigan, and one sister, Ethel T. Carter, of Greensboro, North Carolina, and several nieces and nephews, an aunt and two uncles.

FOR YOUR TEMPERANCE DAY PROGRAM

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Standard Temperance Day Book Number 1, published by the Standard Publishing Company, Cincinnati, Ohio.

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James F. Walker, Principal, Westtown School, Westtown, Pa.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue. Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Morning Worship, 10:45 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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101 South 8th Street, Richmond, Indiana

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LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a .m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

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